

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The happiness of your life depends upon the character of your thoughts; therefore watch well over them, and entertain none that are contrary to purity and truth, so that if your soul were laid open there would appear nothing but what would bear the light and call up no blush."

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DIVINE AUTHORITY.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH, DELIVERED IN THE LATTER-DAY SAINTS' CHAPEL, STOCKHOLM, SWEDEN, JULY 31ST.

It is a new thing, my brethren and sisters, for me to speak through an interpreter. It is very hard to do so, and I may not succeed. When a child I went on a mission to the Sandwich Islands, and there labored for four years, consequently I was compelled to learn their language. In attempting to speak to you this morning I have a great desire to talk in the language of the Sandwich Islands.

I am very glad to meet with the Latter-day Saints of Stockholm. I am delighted to sit and listen to the songs of Zion. I am pleased to meet Elder Sundwall and associates. I trust that all these good boys will remain faithful to their covenants; that they will remain pure and unspotted in the world; that they will learn thoroughly the truths of the gospel of Christ, so that they will be better able to teach these truths to others. I am very glad to meet the Latter-day Saints in this far-off land. I can see the spirit of the gospel present, which is an evidence that you love the truth. I hope that you will abide in these truths.

I thought while listening to Brother Jenson, although I did not understand him with the exception of a few words, how much favored the Latter-day Saints are. Those who have received the gospel have a great advantage over those who have not, for the gospel is founded on truth. What has the world? Have they the truth? If so, we seek for it. We seek all truths in the world.

Do they, the Latter-day Saints, have all the truths which the world has? We believe in God; we believe in Jesus Christ; we believe in morality and righteousness; we believe in baptism by immersion, and the laying on of hands for the gift of the Holy Ghost. Therefore, what have they that we have not got? We did not come here to tear down the churches, or the faith of other people. It is not our business to attack people's religion. But we may consistently compare our faith with their faith—not with a view to tearing them down, but with the view of comparing the knowledge that we possess with the knowledge that they possess; to compare the principles that they observe and obey with the principles which we have embraced. If we happen to find in them something that is better than what we possess, by all means let us embrace it, and if we can show to them that we have principles which are better than some which they possess, they, to be consistent, must also adopt the principles which we possess. I often ask myself when I look out over the world, "What have they that I have not got?" Is the Priesthood of God necessary in the world? Can any man perform ordinances in the house of God without the authority of God to do so? Surely it stands to reason, everybody should be willing to concede the fact unless the Lord has given authority to act in His name no man can take the authority to so act.

Now, not inquiring into the authority of other denominations, we will inquire—let us inquire, rather—into the origin of our own authority. Was the mission of Christ true? Was He indeed sent of God? Did He really accomplish the great mission of redeeming man from the fall of Adam? Did He indeed conquer death? Did He rise from the grave to everlasting life, and is He indeed the Son of God? We believe all this—that He is indeed the Son of God; that He is the Savior of the world; that He rose from the dead; and that as He rose from the dead so shall all mankind rise from the dead. He came with authority from God, for He was sent by the Father into the world to accomplish what He did. And He repeatedly affirmed that He came not to do His will, but the will of the Father who sent Him. Then believing in Christ, we do not doubt for one moment the divinity of the mission and the authenticity of His authority and power which He wielded while in the flesh. Let me say to my brethren and sisters here—if there is a people in all the world who are consistently entitled to the name of a Christian people, it is the Latter-day Saints. They believe literally, not spiritually alone, in Christ the Son of God.

Now, in our day there comes the boy prophet, Joseph Smith, who claimed that he received authority from Jesus Christ, who declares that the Lord sent first John the Baptist, who conferred upon Joseph Smith and Oliver Cowdery the Aaronic priesthood, which holds the power of baptism for the remission of sins and the ministering of angels; and this holy Priesthood was conferred upon them

with the promise that it should never be taken from them or from the earth again. And later Peter, James and John, the three presiding apostles in the day of the Savior to whom were confided the keys of the kingdom of heaven, upon whom Jesus breathed and said, "Receive ye the Holy Ghost," and unto whom Jesus said, "Go ye into all the world and preach the gospel to every creature." These three ancient apostles of Christ came to Joseph Smith and conferred upon him the Melchisedec Priesthood, which is after the order of the Son of God. Another angel, Moroni, was also sent to Joseph Smith, who revealed to Joseph the contents of this book which I hold in my hand, the Book of Mormon, containing the same doctrines and religion as the gospel which Jesus taught to the Jews, which Jesus Himself taught to the inhabitants of America, that people being a branch of the House of Israel.

Thus Joseph Smith, being qualified by the Spirit of the Lord, was enabled to translate this book and received it through the command of the Savior; and the voice of God out of heaven declared that it contained the gospel as it was taught to the Nephite people on that continent. Now Joseph Smith has taught to the world precisely the same gospel as Christ taught. Joseph Smith acknowledges that his mission was given him of Christ—not only acknowledges it, but he proclaims that it is true—and in the revelations that were given us through Joseph Smith he declares that he saw the Father and the Son, and that he was a witness to the world that they lived, for he saw them.

Now, my brothers and sisters, I will say to you that, as I accept the mission of Christ I also accept the Divine mission of Joseph Smith. The doctrine of Jesus Christ and the doctrines of Joseph Smith are one and the same doctrine. Joseph has revealed anew, by the blessing of the Lord, the same gospel taught by the Son of God, Himself. Now, believing in the divinity of Christ and in the divinity of Joseph Smith's mission, I affirm that the authority conferred upon Joseph Smith and Oliver Cowdery by John the Baptist, and also by Peter, James, and John, is divine authority which qualified them to lay the foundation of the Church of the Latter-day Saints in all the world. And you, elders in Israel, who have received this holy Priesthood, have received power from God—authority not from man but from God, Himself. That authority the Lord, Himself, is bound to honor whenever it is exercised in righteousness. The Lord is not bound to accept or acknowledge any authority whatever, though the man has it of Him, unless it is exercised in righteousness. If you or I or any elder in the Church should attempt to use the holy Priesthood unrighteously the Lord would not acknowledge it. On the contrary, if we exercise this authority which we possess in righteousness under the guidance of the Holy Spirit, God is as much bound to acknowledge it as He is not to acknowledge it if used unrighteously. Therefore, it behooves the elders of the Church to use the authority

which they have in righteousness, and the blessing of the Lord will then follow.

Those of us who have been baptised by those holding the authority of this Priesthood are indeed "born again" out of the water and of the Spirit, and inasmuch as we abide in the truth then are we joint heirs with Jesus Christ.

As a child I knew the prophet, Joseph Smith. I was as familiar with him and in his home as I was with my own father and in my father's home. What I remember of him is that he was a good man, a man who loved the poor, a man who had a heart like a woman's in sympathy for all the afflicted. He was a good father to his children and he was a prophet of God. Now I know this.

I was acquainted with Brigham Young from my childhood, and when I became a man I was drawn very close to President Young. It was he who ordained me one of the twelve apostles. I have labored with him, I have traveled with him visiting the Latter-day Saints; I have met with him in the prayer meetings, in our conferences, and in our councils. I knew him in his private life, and also in his public life, and I tell you, my brethren and sisters, as I would tell the world, that I never knew a better man than Brigham Young. He was a man of pure life; an honest man; a prayerful man; a man who had faith in God and in Jesus Christ and in the Prophet, Joseph Smith; a man who honored the holy Priesthood and was true to his covenants and to the Latter-day Saints to his last breath. Now, my brethren, I knew him, I was associated with him, and I bear testimony to you in all soberness and all honesty that my testimony is true.

I can say the same of President John Taylor. I acted on his council for years. I was with him intimately, and I never knew a purer minded man in my life than he was. He was a just man and in every way worthy to be a servant of God and to stand as the president of the Church.

I can say the same of President Woodruff and President Snow, for I was personally acquainted with each of these men. I know they were good men, upright, honest and righteous men. Now, whatever the world may say about them, my testimony is true. I am a living witness. I saw with my own eyes; I heard with my ears; and I know that my testimony is true.

Now, I may never see you again, that is, after to-day or to-morrow. Our stay here will be a short one. I am thankful to see you, to meet with you, and I am pleased to receive your cordial welcome to us. And I beseech you, in the name of the Lord, to be true and faithful to the gospel of Jesus Christ. Do not let the conduct of any individual have any weight in your mind with reference to the truth of the gospel. I would like, if possible, that each individual present to-day would so learn the truth and so love the truth that if every other soul in the Church should turn away from it, each individual here would stand firm to it. A

person is very shallow, indeed, that will allow jealousy or hatred or ill-feeling to rankle in his mind against any officer in the Church, against his faith. As Peter said to Jesus on one occasion when some of the Jews who had embraced the faith turned away, Jesus turned to His disciples and said, "And will ye also turn from me?" But Peter replied, "If we should leave thee whither should we go, for thou hast the word of eternal life."

I do not want to weary you, but I would like to say this: We do not want you, my brethren and sisters, to be too anxious to emigrate. We do not advise you to emigrate and gather at present. We would rather you would remain here until you become firm in the gospel and until each of you has been instrumental, with the help of the Lord, in bringing into the Church one or more men or women. Do not worry about the ordinances of the temple. Put your trust in those ordinances, have faith in them and patiently await your time, and if you should die before they can be attended to, your children will see that it will be done, and if you have no way here to receive the ordinances, the Lord will hereafter see that it is done.—Reported by PAULINE SUNDWALL.

JOSEPH SMITH, PROPHETIC RESTORER.

(Concluded from page 518.)

In due time the ten tribes shall return from the north, for they shall come in remembrance before the Lord. Their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. They shall bring forth their rich treasures unto the children of Ephraim. The boundaries of the everlasting hills shall tremble at their presence, and there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim. "This is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

By the restoration of the keys of the dispensation of Abraham, the gospel is being preached among all nations, and all who believe become the sons and daughters of Abraham, and partakers of the blessings promised to him and his seed after him. Through their faithfulness the mysteries of the kingdom are their's, and they shall inherit the earth.

Through the restoration of the priesthood of Elijah, the Lord has planted in the hearts of the children the promises made to the fathers and the hearts of the children are turning to their fathers. This is a very important work, fully revealed, and understood by the Latter-day Saints; but a great mystery to the so-called Christian world. So necessary is this work in fact, that the Lord declared that the whole earth would be smitten

with a curse unless these keys were revealed before the coming of the great and dreadful day.

The turning of the hearts of the children to the fathers is made manifest among the Latter-day Saints in the building of their temples, and the performing of the vicarious work in them in behalf of those who died without the privilege of embracing the gospel while living on the earth. And since it is necessary that the gospel be preached to every creature, the dead as well as the living must have the opportunity of hearing it, that they may, as Peter informs us, live according to God in the spirit, and be judged according to men in the flesh. The Lord, himself, taught the gospel to these spirits in prison. So also have his servants, since the day of His visitation, when they have completed their work in this probation and have gone to the spirit world. The dead who have the gospel preached to them, and repent of their sins, believing on the name of the Son of God, will be redeemed and enter into the kingdom of our Father. But it is necessary that we go into the temples of the Lord and perform the saving ordinances in their behalf, which the Lord accepts just the same as if they had performed these ordinances for themselves. All this is accomplished through the infinite atonement of our Redeemer, on conditions of repentance. Therefore our hearts go out to our dead, and we are baptized for them and perform all the necessary ordinances that will admit them into the heavenly kingdom, which they can not perform for themselves having passed from this probation. Thus we become saviors on Mount Zion, and in our weak and humble way, benefactors of our race.

The turning of the hearts of the children to the fathers is made manifest still further in the world, through the establishing of genealogical societies, and the research work that is so energetically and faithfully carried on by thousands of individuals who are compiling vital registers and records of the dead. This work is increasing each year. In 1844, eight years after Elijah restored his priesthood, the first genealogical society in the world was organized. No effort to publish vital records or family histories up to that time had been made. But the work spread rapidly from Massachusetts to various other states along the eastern border of the United States, and from there to Great Britain. To-day there are thousands of genealogical societies and genealogists engaged in the publishing of the records of the dead. The number of societies and individual expert genealogists increases year by year. From the fact that we have received the keys of the salvation of the dead and the priesthood, the greatest responsibility rests upon the members of the Church. We discover, however, that we are even yet but babes in the work, and it is time there was an awakening in this direction. The Genealogical society of Utah was organized in the year 1894, under the direction of the First Presidency, as a means of assistance to the members of the Church who

ought to be gathering the records of their dead. It seems to me that many of us have forgotten the significance of this work, and that things are somewhat one-sided when we are able to devote so much time and means to other works and so little to this greater work, the most glorious of all, which God has made obligatory upon us.

I hope to see the time when we can have an organization looking after the salvation of the dead, that will be as important in the eyes of the saints as are the auxiliary organizations to-day—a time when we can have officers in each stake and ward, properly organized and filled with zeal for the work. I hope to see the day when we can secure the records now being published that ought to be in our possession, without considering, as we have to do now, whether we will have the means to pay for them or not. I hope to see the time in the not far distant future, when all who hold the priesthood, and the saints generally, will be converted to the work of salvation for the dead, so that they will have sufficient interest in this labor to join our society and help to secure the records of the dead. I hope the day will come when our wealthy citizens will take sufficient interest in this work to give a portion of the means, out of the abundance the Lord has blessed them with, in helping to carry on this labor. I am convinced that we are not doing all we ought to do in this great work of universal redemption, and feel that many of the Latter-day Saints are under condemnation for the lack of interest and diligence given to the question of salvation of the dead.

Let us arise and shake off this lethargy which has bound us down. Let us press on in the cause of truth, working out our own salvation by helping others to the light of the glorious gospel. Let us rejoice that the Lord has again established his truth on the earth, and called men forth, clothing them with power and authority to preach the gospel for the last time. Let us rejoice that the Lord has set up His kingdom on the earth which shall never be destroyed nor left to another people.

We thank the Lord for the Prophet Joseph Smith, who stands at the head of this glorious dispensation in which the Father purposes in Himself to gather all things in one and to bring to pass the great restitution spoken of by all the holy prophets since the world began. We thank the Lord that the keys of the various dispensations have been revealed, and that the power of universal redemption is brought to pass through the atonement of Christ and obedience to the principles of the gospel. We rejoice that the earth is to be cleansed and redeemed from all sin and wickedness, that the sanctified may inherit it. Therefore, let us prepare ourselves for that great day when our Savior shall appear with the faithful in robes of righteousness, to make his name known among His adversaries and to establish His kingdom in power among His people forever, is my prayer, in the name of Jesus. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 25, 1910.

INSTRUCTIONS ON EMIGRATION.

JUDGING by the ill-informed state in which many emigrants land in Liverpool, we are driven to the conclusion that the rules regulating emigration are not well understood by the presiding authorities in the conferences of this mission, and the missions of the Continent, and with the purpose in view of placing the necessary information in the hands of all who are directly concerned, we are publishing this notice, which we suggest should be kept on file so that the brethren who have anything to do with emigration can keep perfectly posted, and thereby obviate some of the disagreeable features of this business which for a long time past have had to be met in the Liverpool office.

It should be distinctly understood that, without any exceptions whatever, emigrants landing in the United States, must have a sufficient amount of money to equal Thirty Dollars, American coinage. We had a case not long ago of two emigrants from the Continent who had but thirty-eight dollars landing money between them; they said the agent at the original shipping point, told them distinctly that young people of sound physique were not subjected to very close examination, and it was not so important that they have the full sum specified. It is true, the Immigration Officials possess considerable arbitrary authority within the scope of the law, but where an emigrant conforms to all the requirements, the officials have not the power to deny him admittance. We wish all people who travel with our companies to be fully up to all the exactions, and if we find, when they reach Liverpool, that they haven't taken sufficient precautions, we shall be under the necessity of denying them passage through this office, until they make arrangements to apply for admission to the States in a proper manner. The two emigrants above referred to, who possessed insufficient landing money, were compelled to submit to the humiliating necessity of borrowing upon their personal effects, enough money to meet the demands of the law.

No person under the age of sixteen years, nor over the age of sixty years, will be permitted to land in America, except upon the following conditions: A child under sixteen, who is free from any contagious or insidious disease, will be permitted to land when accompanied by at least one of the parents. The consent of one, or

even both of the parents, that the child go to America with someone else, is not sufficient. It is necessary that people who desire to take children with them to America, should have them regularly adopted. Under no circumstances can we agree to permit anyone traveling with our companies, to take someone else's child, under the specified age, as his or her own, unless the child is legally adopted. Such conduct would amount to perjury, and we refuse to be in any sense whatever a party to it. The objection to admitting persons over sixty years of age, lies in the fear that they may become public charges. If relatives in America are possessed of sufficient property to give a bond, assuming the responsibility for such persons, over the age of sixty years, arrangements can be made for their admission. Blanks and instructions can be obtained from the Church Offices in Salt Lake City, or any State office in America, and no attempt should be made to circumvent the requirements in cases of this kind. No person over sixty years of age should be permitted to start for America until the necessary bond has been properly and completely arranged. Possibly the Immigration Officials would see fit to admit a healthy and robust person above sixty, but therein lies their discretion. They can detain them if they wish, but, as in the case mentioned in the previous paragraph, where the law is fully lived up to their discretionary power is not applied.

“Residents of the United States must declare all wearing apparel, jewelry, and other articles, whether used or unused, on their persons, in their clothing, or in their baggage, which have been obtained abroad by purchase or otherwise, with the foreign cost or value of the same. They shall state as well, all wearing apparel, jewelry, or other articles taken out of the United States which have been remodeled or improved while abroad so as to increase their value, the said statement to include the cost of such improvement. By stating the value of all declared articles in United States money, and packing the same so as to be easily produced for examination (and in one trunk, if practicable) passengers will expedite the appraisement and passing the same upon the pier. Whenever practicable, passengers must present the original receipted bills for foreign purchases. Residents of the United States are allowed \$100 worth of articles in the nature of personal effects at their present foreign value, free of duty, provided they are not intended for other persons or for sale or to be used in business, and are properly declared. Use does not exempt from duty wearing apparel or other articles obtained abroad, but such articles will be appraised at their present value. Residents of the United States may also bring with them free of duty all wearing apparel and other personal effects taken by them out of the United States which have not been remodelled or improved abroad so as to increase their value. Residents of the United States must not deduct the \$100 exemption from the value

of their wearing apparel or other articles obtained abroad by purchase or otherwise. Such deduction will be made by the Customs officers on the pier."

One hundred and fifty pounds of luggage is allowed every adult passenger on the railroads of the United States, and seventy-five pounds is allowed on half fare tickets. There is no exception to this rule. If a passenger has one hundred and sixty pounds of luggage, the regular excess luggage rate will be charged on the surplus weight of ten pounds. Many of our emigrants insist upon carrying with them more than this allowance per individual, and when they do this they not only exercise poor judgment, and incur unnecessary expense, but they annoy and inconvenience all who are traveling with them. In a recent company, four passengers had two thousand, seven hundred and fifty pounds of excess luggage, and most of it consisted of articles that really were not entitled to be termed luggage. Among other other things, they carried cooking utensils and small stoves and other such articles, that would not be worth in any event the cost of carriage to their destination. This excess weight would have been enormously expensive at the luggage rate, or by express. The elder in charge of the company wisely directed that it be shipped from the port of landing, to Salt Lake City, as freight. Even by this means of carriage, the cost to these four persons amounted to \$103.10. In a previous company, \$126.00 was paid in freight charges on goods that emigrants were carrying as luggage. Hereafter we shall attempt to ascertain at this office the amount of luggage that elders and emigrants are carrying, and if we find them to have overweight we shall require that they adjust such matters before leaving this port.

Considerable trouble has been experienced during the summer months in cases where elders and emigrants, coming to Liverpool to embark for the homeward journey, have sent their trunks and other luggage by slow freight. This is a very unreliable method of sending luggage, and we would advise that the practice be discontinued. The sending of luggage by such means from the Continent has been especially unsatisfactory, and at the present time there are eight or ten trunks at least, temporarily lost. It entails a great deal of work to hunt up and forward this left-luggage, and of course, under such circumstances it frequently happens that it is never found. All passengers would do well to either ship their luggage by express, or bring it with them.

For some unaccountable reason the opinion has prevailed among the elders that they may take their choice of routes when returning to Zion, and that without any extra expense to themselves. The idea is quite erroneous. The only route over which elders may travel from Liverpool to Salt Lake City is by the White Star Line boats to Quebec or Montreal or Portland: from those points by Grand Trunk Railroad to Chicago, and Chicago & Great Western and

Union Pacific Railroads from Chicago to Salt Lake City. All side-trips will have to be provided by the returning elder at his own expense, and the latest ruling on the matter is that unless an elder travels with a company of *ten* or more emigrants *all the way from Liverpool to Salt Lake City*, he will be required to pay extra fare of \$9.75 at Chicago for the westward trip. There is absolutely no exception, modification or qualification of this ruling.

Occasionally, elders who are not booked, report at Liverpool for passage home on the day they wish to sail, not having previously applied for place. They seem surprised that provision has not been made for them—having an idea that because they have been released they have also been booked. It is necessary in the case of elders as well as emigrants, that they write for berths on the boat by which they desire to sail, and send in their declaration forms well in advance of the date of sailing.

It is imperative that returning elders have their Missionary Certificates on their persons when they come to Liverpool. In the past it has been customary with the elders to pack these certificates away in their trunks: this will not do. They must show them in Liverpool and in Chicago. Any elder who cannot show his Missionary Certificate in Chicago upon applying for transportation west, will be required to wait until the railroad officials can telegraph the First Presidency at Salt Lake City for identification. That means that *one* elder, who had failed to live up to these simple instructions, would delay the whole company during the time required for telegraphing, or else he would be left to travel on alone. If he should be compelled to travel alone, he would be subjected to an extra charge of \$9.75 from Chicago to Salt Lake City.

There have been a number of cases in the past where emigrants coming from Continental points have not been provided with enough means to pay for hotel accommodations while waiting to embark with one of our companies. In some cases, where but one trip a week is made by boats between the Continent and England, the emigrants are required to stay in Liverpool for several days. The men in charge at such Continental shipping points should be very careful to see that the emigrants are fully prepared to meet this expense. The hotels where our people are usually domiciled charge about four shilling a day for meals and bed. These are the cheapest respectable places that we can recommend. All the brethren engaged to assist emigrants, should be careful to give them the names and addresses of the hotels which we patronize. They are: "Stott's Lord Nelson, corner Lord Nelson and Hotham Streets," and "Hes' Hotel, 32 and 34 Norton Street," Liverpool.

Any attempt to enter the United States upon a contract to perform labor, is a contravention of the Immigration laws. Now, this is a plain, clear, concise statement of the facts and cannot be misunderstood, except wilfully. We expect all our people to

make emigrants fully acquainted with this phase of the law, and all other points mentioned in this notice.

Where cases out of the ordinary arise, not covered by these instructions, the facts should be communicated to this office and the matter be thoroughly understood before anything is done towards emigration.

RUDGER CLAWSON.

CONFERENCE NOTICE.

FALL conferences will start in September, the first at Nottingham, Sunday, the 4th.

SPECIAL CONFERENCE IN LONDON.

ON Sunday, August 14th, President Joseph F. Smith, Bishop C. W. Nibley, President Rudger Clawson of the European Mission and President Thomas E. McKay of the Swiss and German Mission, met in London with the elders and saints of the four conferences of southern England. The first general meeting convened at 2 p.m. Prayer by Elder F. J. Adams.

President Rudger Clawson welcomed the congregation and spoke upon the obedience of the elders to authority. Elders are men of faith, humility, and prayer; they almost without exception, obey all appointments unhesitatingly. The missionaries laboring on the continent are somewhat hindered by trials and banishments that they endure, but they gain much experience and strengthen their testimonies. They realize that they are under the same obligations as the prophets of old, and they are not ashamed of the gospel of Christ. Although many are weak and inexperienced, yet when called by authority they honor the call and seek out honest souls. Latter-day Saints emphasize a virtuous life, for it is impossible for evil men to represent the Lord. Their fight is against all evil. As the Savior is perfect in His sphere, so all should strive to be perfect in their spheres.

Sisters Grace, Maggie and Hazel Tout sang the trio, "Holy Father."

Bishop C. W. Nibley addressed the meeting. He said Latter-day Saints claim that the gospel of Christ has been restored. God showed Himself to Joseph Smith. Then there was one soul against the whole world. As he was standing upon God's truth all men were wrong. Had he announced that God was simply a force, he would have been wrong; for the Bible says that man was created in the image of God. It was a singular thing that he should announce that no man had authority to baptise. All may take authority, but that does not give them authority. "In the last day the Lord will establish a kingdom." "No man taketh this

honor." Had Joseph Smith taught baptism by sprinkling he would have been wrong. The words of the elder, "Having been commissioned of Jesus Christ," etc., show where the authority comes from. The Church of England has in its creed, "As established by law"; the Wesleyan, "As established by Wesley"; and so on. The Church of Jesus Christ of Latter-day Saints was established by God. It is not a man-made system. God placed certain officers in the Church for the "perfecting of the saints." This is scriptural. No other organization is as perfect as the "Mormon" Church. Tithing was established for building up the work. Could a boy establish such a work? It taxes credulity too much to believe it. Truth exists, independent of numbers. During Joseph Smith's darkest hours the Lord said to him, "Do not be discouraged, the ends of the earth shall enquire after thee, and fools shall deride thy name." The world may scoff, but "Mormonism" is true just the same. Here only is the authority to officiate in the ordinances of the gospel. What is there in governmental affairs without authority? We go to the proper authority to get clear titles. Just so in religion, there must be the proper authority. The choir sang the anthem, "Arise, O ye mortals."

President Thomas E. McKay, of the Swiss and German Mission, spoke on the duties of man to his neighbors, and on right living. He illustrated his points with the story of the "Fourth Wise Man." He bore a fervent testimony to the Godly life of President Joseph F. Smith.

The choir sang, "Praise to the Man," and Elder Alma Sonne pronounced the benediction.

The evening session commenced at 7 p.m., with five hundred present. The choir sang, "Praise ye the Lord." Prayer was offered by Elder Grover. Continued by the choir singing, "Author of faith, Eternal Word." The sacrament was administered by Elders James W. Saville and J. C. Tuddenham.

President Joseph F. Smith told of the significance of the sacrament to the Latter-day Saints. He said that the Latter-day Saints are being charged as ignorant, especially the women, and that they are greatly oppressed. In all his travels he observed no more intelligent and independent men and women than his own people. "Mormonism" has gathered the self-reliant and independent people who are not afraid of persecution. Young men and young women have been driven out from home rather than deny the truth. Latter-day Saints are not paid, but rather receive persecution. Could such men be slaves of priests, or women slaves of men? Such cannot be. Because of missions the elders have unlimited advantages of education. Utah has one of the best public school systems in the United States, and ranks second in literacy. Also the Church has a great system of high schools which are practically free. Are these conditions productive of illiteracy?

No one holds a place in the Church under constraint. All are free as any person in the world. Under the present divorce system, it is impossible for women to be held in slavery of any description. Every man is equal to and as good as his neighbor if he is good. There are less criminals among Latter-day Saints than any other people. More births are recorded. The children are an inheritance of their parents for time and eternity. They are taught to be loyal to their parents, also true, virtuous, and industrious, for the Lord teaches that the idler shall not eat the bread of the toiler. There are fewer debts among the saints than any other people. Of course, "Mormonism," like a net, gathers in some bad people. It is said, "Britons never can be slaves." As many "Mormons" came from Britain, the saying can be changed to, "'Mormons' never can be slaves."

It is said that we hold out wonderful inducements to young women. Where is the Latter-day Saint that ever heard such an inducement from an elder? Elders are not after women and girls nor the rich, but they are here to preach the gospel to all. They refuse to baptize a woman without the consent of her husband. A minor must get the consent of his parents. If consent is refused, the sin will be on the heads of the parents. Latter-day Saints desire to do good and not to injure any person. They simply want to give truths which they have, to others. The President then exhorted all to live their religion. He said that his mother was an English girl, and as good a one as ever lived. He knew that he would associate with her again. How true, virtuous and good a man ought to be to the mother of his children! As man and wife are united for eternity, they are dearer to each other. After the resurrection, when the body is renewed and filled with everlasting life, "Mormons" expect to live together forever. The President then left his blessings upon England, and hoped that temperance would gain control of the land.

Brother E. F. Tout accompanied by his three daughters, Grace, Maggie and Hazel on the piano, organ and violin, respectively, sang the solo, "The Soul's Awakening." A quartet consisting of Sisters Maggie and Hazel Tout and Elders E. F. Tout and A. C. Crawford sang, "Be Still and Know That He is God."

President Smith thanked all the singers who had taken part for their beautiful music. The benediction was pronounced by Bishop C. W. Nibley.

At 10 a.m., Sunday morning, President Joseph F. Smith, Bishop C. W. Nibley, Presidents Rudger Clawson and Thomas E. McKay met with ninety-eight elders from the London, Norwich, Bristol, Birmingham and Nottingham conferences, in a Priesthood meeting. Many valuable instructions were given by the visiting authorities. A rich outpouring of the Spirit of the Lord was made manifest at each meeting.

I. O. HORSFALL, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed per s.s. *Laurentic*, August 20th, 1910: From Great Britain—William G. Jay. From Scandinavia—Heber J. Hansen. From Sweden—C. A. Lindstrom, Willard Hendricks, Joseph Erickson, W. O. Beckstrom, J. N. Beckstrom, Alma Monson, C. L. Jenson, C. A. Dahlquist. From Switzerland and Germany—Lonis S. Titzer. With the company were fifty-four emigrants, in charge of Elders Joseph Erickson, Heber J. Hansen, and W. O. Beckstrom. The following named missionaries have been honorably released and sailed per s.s. *Mauretania*, August 20th, 1910: From Great Britain—Maurice N. Cope, Frank Meads, Archie Larsen, Archibald Gunnell.

Baptisms.—A very impressive baptismal service was held at the Turkish Baths, Northampton (Birmingham conference), August 21st, 1910, many saints and friends being present. After an address on the object and necessity of baptism, by Elder Elisha Peck, Jr., six converts were admitted into the fold of Christ. Elders Joseph E. Spendlove, James E. Wiggill and Samuel J. Holt officiating. Confirmations took place immediately afterwards.

Sunday, August 21st, 1910, in the George Street Turkish Baths, Hull (Hull conference), a baptismal service was held, at which four new members were added to the Church. President Thomas E. King performed the ordinance.

Successful Socials.—A very successful social was held in the Leeds branch of the Leeds conference on Wednesday, August 17th, in honor of Elder Maurice Cope, who sailed for home August 20th. An interesting program was rendered and was very much enjoyed by the many saints and friends who were present to bid him farewell and wish him a safe and pleasant journey to his home and loved ones. A nice little present was given him as a token of the love and esteem of his many friends in the Leeds branch.

A successful social was given by the saints of the Wigan branch (Liverpool conference) on August 18th, 1910, in honor of Sister Alice Ashcroft, who sailed for Zion on August 20th. A very nice program was rendered. Sister Ashcroft was presented with a nice present, and all had an enjoyable time.

Enjoyable Outings.—The South London branch held its annual Sunday School outing in Brockwell Park, August 17th, 1910. Between seventy and eighty saints and friends were in attendance. One of the most notable features of the occasion was the presence of Sister Beaching, over eighty years of age, and Sister Marsh, who is over seventy, who had not met each other for more than five

years. Numerous sports were participated in by all present, after which a very tasty "tea" was served under the direction of the sisters of the Relief Society. All expressed themselves as having had the best time in the history of the branch.

On Thursday, August 18th, 1910, the saints and friends of the Grimsby Sunday School (Hull conference) enjoyed themselves in an outing to Waltham. A field was kindly loaned us by Mr. Popple, a friend of the Church. About one hundred people spent the day in feasting and playing games, and all expressed themselves as having had a good time, and all feel to thank Mr. Popple for his kindness in letting us have such a nice recreation ground.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXX.—JAMES THE LESS, SURNAMED "THE JUST."

I. EARLY LIFE.

1. Son of Alpheus, Greek (Cleophas, Hebrew), and Mary, sister of the Virgin Mary. Mark 15: 40. See Luke 24: 13—18.
2. Relationship to the Lord. John 19: 25. Sometimes known as "Lord's Brother." Gal. 1: 19.

II. HIS MINISTRY.

1. Why called the Just.
2. At the council at Jerusalem.
3. Labors confined to Jews.

III. HIS MARTYRDOM.

1. About 69 A. D.
2. Mob placed him on pinnacle of temple. (See Eusebius 2: 23.) (a) Their taunts. (b) His reply.
3. Thrust down and beaten to death.

IV. NATURE AND GENERAL CALLING.

1. Note his inspiration as indicated in Acts 15: 19, 25.
2. Note the respect paid him by other apostles. Acts 12: 17; 21: 18; Gal. 19: 2: 9.
3. Savior's appearance to him. I. Cor. 15: 7.

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